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*tārisa-*. But certain evidence, namely the testimony of the dialect of the Girnār redaction of Asoka's Fourteen-Edicts, has hitherto been overlooked. It should be noticed that in this dialect we have *d* everywhere consistently for Indic *d* except apparently in *tārisa-*, *etārisa-*, *yārisa-*; but it should be observed that in these cases we have *r* consistently; cf. *per contra*, *dbādasa* (Skt. *dvādaśa*) and *traidasa* (Skt. *trayodaśa*). This shows at once that no matter what the origin of the *r* in Pāli *bārasa* (Skt. *dvādaśa*) is, the *r* of Pāli *tārisa-* must be judged quite apart from it. In short, the evidence thus far adduced is rather against the equation of Girnār, Pāli, and Prākṛit *tārisa-* with Sanskrit *tādṛśa-*. And there is further reason for the rejection of this etymology. Indic *r* is often represented in both Pāli and Prākṛit by *i*, but in the Girnār dialect outside of *tārisa-*, *etārisa-*, *yārisa-* as is ordinarily assumed, there is not a single case where such correspondence is found. *Per contra* note *kacam̐* (i. e. *kaccam̐*) as contrasted with Pāli *kiccām* (Skt. *kṛtyam*). But it will be objected that the *a* of *kacam̐* is in no sense decisive, as it might be due to the analogy of *kata-* (Skt. *kṛta-*). That is true; yet at the same time the burden is on those who maintain that *tārisa-* corresponds to Sanskrit *tādṛśa-* to show that Indic *r* can become *i* in the Girnār dialect. Taking into consideration the first objection I raised against Pischel and Brugmann, I think we have sufficient evidence to warrant us in rejecting the equation of Girnār *tārisa-* with Sanskrit *tādṛśa-*, and for accepting the equation of Girnār *tārisa-* with Greek *τηλίκος*. Girnār *yārisa-* then would be the correspondent to Greek *ήλίκος*. Girnār *etārisa-* can either be an old inherited word or a new formation based on the relation of *ta-* : *eta-*. It is, I need scarcely add, highly improbable to separate Pāli and Prākṛit *tārisa-*, etc., from Girnār *tārisa-*, etc.

The fact of not finding any correspondence in Sanskrit to *tārisa-* need cause no alarm. As a matter of fact, not a single dialect of all the inscriptions of Asoka, nor any of the Prākṛit dialects, nor Pāli is a direct linear descendant from Sanskrit.

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#### HOMER *ILIAD* 24. 367 AND PLATO *REPUBLIC* 492C

τῶν εἴ τίς σε ἴδοιτο θοῆν διὰ νύκτα μέλαιναν  
τοσσάδ' ὀνείατ' ἄγοντα, τίς ἂν δὴ τοι νόος εἴη;

The scholiast (Dindorf, Vol. IV, p. 351) interprets τί διανοήσῃ; τί ἐργάσῃ; Monro renders "what would be your device for escape?" Leaf's last edition comments: "νόος *expedient* as I, 104, e 23," etc. Similarly Ebelung's lexicon and the majority of editors. On the other hand,

Eustathius has ἡγουν τί νοεῖς παθεῖν; and Ameis translates "Wie würde dir dann nur zu Muthe sein?" which I think is certainly right. The word νόος may, of course, have either meaning. Nearly all terms for "mind" may be used in the looser or in the more precise sense, and, in particular, words of predominantly cognitive connotations may be used of the affective nature. Conversely, words of emotional suggestion may refer to the intelligence. In this passage the emotional or affective sense is the more appropriate — What then would be your plight, your state of mind? How would you feel then? This is probably the force of νόος above, 358: σὺν δὲ γέροντι νόος χύτο, δαίδει δ' αἰνῶς, where it would be a mistake to understand it specifically of *intellectual* confusion. In *Iliad* 3. 63, νόος ἀτάρβητος, parallel to κραδίη in 60, there can be no question but that the affective meaning predominates. In *Odyss.* 8. 78, χαῖρε νόφ, the rendering "mit Bedacht" apparently rests on the idea that the dative must be instrumental. It is rather locative like θυμῷ and φρεσὶ in similar uses, Monro, *Hom. Gram.* 145. 3.

If we take νόος, then, of the feelings, we have in our passage the beginning of an idiomatic turn of phrase quite common in the later literature, though frequently overlooked. It occurs in Plato *Rep.* 492C, where, in spite of the warning τὸ λεγόμενον, the commentators, with the partial exception of Adam, generally ignore it: ἐν δὲ τῷ τοιούτῳ τὸν νέον, τὸ λεγόμενον, τίνα οἶε καρδίαν ἴσχειν; The best parallel for this is Eurip. *I. A.* 1173: τίν' ἐν δόμοις με καρδίαν ἔξειν δοκεῖς, ὅταν. That the specific word καρδία is not essential to the usage appears from Dem. 28. 21: εἰ δ' ὑμεῖς ἄλλο τι γνώσεσθε . . . τίνα οἴεσθε αὐτὴν ψυχὴν ἔξειν; and 50. 62: τίνα με οἴεσθε ψυχὴν ἔχειν ἢ πόσα δάκρυα ἀφιέναι;

With slightly different suggestion, Lysias 32. 12 has τίνα ποτὲ ψυχὴν ἔχων ἀξιοῖ; In Plato *Symp.* 219D, διάνοια is substituted: τὸ δὲ μετὰ τοῦτο τίνα οἴεσθέ με διάνοιαν ἔχειν; where again the commentators, including Hug-Schöne, are silent. Isocrates frequently substitutes γνώμην in essentially emotional contexts, e. g., 6. 77: τίνα γὰρ οἰηθῶμεν αὐτοὺς γνώμην ἔχειν ὅταν; 14. 15: οὓς τίνα χρὴ προσδοκᾶν γνώμην ἔχειν ἣν ἀκούσωσιν, etc.; 14. 48: τίνα γὰρ ἡμᾶς οἴεσθε γνώμην ἔχειν ὁρώντας, etc. Similarly 17. 10 and 19. 22, etc. Cf. also ποίαν . . . γνώμην [Lys.] 2. 35, and τίνα γνώμην οἴεσθε ἔξειν τοὺς μύστας [Lys.] 6. 5. If Blass had realized the frequency of the phrase he would hardly have used its occurrence in Isoc. *Plat.* 48 and *Aeginet.* 22 as a proof of common authorship in *Att. Bered.* Vol. II, p. 239, n. 4.

Lastly it may be observed that similar turns are common in Latin, e. g., Ovid *Heroides* 7. 65: *quid tibi mentis erit?* Cic. *Manil. Law* 6: *quo tandem animo esse putatis?* Verg. *Aen.* 4. 408: *quis tibi tum, Dido, cernenti talia sensus?*